2:Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

763 the soldiers and told them that he would not return from the fight. He
787 was sure of this because he had dreamed of a snake during the night. Sure enough, he was killed in the action that followed.

If a person dreamed of a wedding or that he was leading a *horo*, death was probable; or if he dreamed of having a tooth pulled, the same held true. If he dreamed that he saw a deep black hole (similar to a grave), someone connected with him would die; if it was white inside, somebody else would die; if he fell into the hole, he would die.

764 In Dragalevtsy there were certain old women who considered themselves specialists in the preparation of the body for burial. They were "priestesses of superstition" who saw to it that all the pagan rites were carried out before the priest arrived to conduct the funeral. Their presence at any crisis showed the duality of the peasants' view of the universe.

771 God was thought to be the force symbolizing the Good. The
793 priest was His representative and should be given due respect; furthermore, he should be asked to perform all of the customary ceremonies such as the sprinkling of holy water in every room of the house at Bogoyavlenie or Epiphany on the nineteenth of January. Keeping on the good side of the priest meant keeping on the good side of God, whose favors one needs both in this life and the next.

[771] Inasmuch as they believed in a principle of Good at work in the
754 universe, it was logical for the peasants to believe in a principle of Evil which could do them harm, with or without the consent of the Good. Some parts of the church ceremonies, such as spitting over the child at the devil during the christening, were directed at nullifying the efforts of the Evil One. Seeing that the church concerned itself chiefly with the Good, the peasant in his naivete felt compelled to do something to ward off the Evil, and thus perpetuated many primitive customs which startle both educated Bulgarians and those westerners who are not familiar with the equally primitive customs found within certain areas of their own supposedly civilized lands.

754 The intermediaries in this "cult of the Evil Eye, Devil, Bad Luck"
●789 were certain old women, called *babi*, already described in the account of a village birth.[1] These women showed people how to keep the Evil Eye away. They advised mothers whose babies were only one

[1] [See pp. 30-31, category 116-- Analyst]

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or two months old to make a spot on the baby's neck beneath the ear, using axle grease from the wagon. The spell of the Evil Eye could be cast by one who was envious or of an evil heart. That is why I soon stopped complimenting babies or animals, for the frightened look that came into the mother's or owner's eyes on occasion showed me that mine must seem an envious heart. Such envy was supposed to cause sickness in the object admired. Then a *baba* who was old and ugly, with crooked teeth, pale and wrinkled face, and sunken eyes, was called upon to perform a magic rite *(baiane)*. Water was put in a pottery bowl, an incantation was read, and live coals were dropped into the water. Some people suggested that an Evil Eye might be kept away by hanging an onion or garlic over the house, or by wearing blue beads. A few people were said to dye good animals in order to distract the attention of people from their good qualities.

Along with the belief in the Evil Eye was the belief in vampires. No cat or dog should ever be allowed to jump over a corpse before burial, or that person would become a vampire and return to plague his friends and relatives. In some Balkan villages, when it was suspected that a person might be or become a vampire, a stout stake is driven through the heart of the corpse upon interment. But there were no such stakes in the Dragalevtsy cemetery.

Funeral ceremonies could not be extensive since the body had to be in the ground within twenty-four hours after death. One of the last funerals I attended was that of an old woman whom I had interviewed on one occasion. When the priest arrived he found the room filled with about twenty people, two-thirds of whom were relatives and one-third neighbors. The body dressed in the best holiday costume was placed on a black, rough wooden coffin with some white flowers, dahlias, and fruit such as oranges and apples. Around the head and under the chin was a white band. The room became blue with incense smoke through which the black cover of the coffin, standing against the wall, could scarcely be seen. The chanting of the priest was constantly interrupted by the wailing of the women.

At the conclusion of the service in the house, four men bore the coffin into the yard as the wailing continued. All the sons and daughters carried under their arms new garments which their mother had

formation as to wash days: "We wash twice a week: on Monday and Wednesday, or on Wednesday and Saturday."

Many of the yards still had the threshing floor, reminiscent of Old Testament days. This could be located by a forlorn post which seemed to be serving no useful purpose. In the fall great quantities of drying wool hung from the clotheslines; and a little later the family piled in the yard the winter supply of wood from the forest.

The eaves of the house, deep as they were, sheltered such things as strings of drying peppers and ears of corn; milk utensils hung beneath them practically the year round; even the scythes and wooden hayforks found frequent lodging there. Storks nested in the trees and chimneys. With the coming of the warmer weather the sheep left their folds in the yards for the pastures, and the shepherd took with him his wattled shelter, which he moved on sleds across the grassy meadows.

In many yards a heavy, large-wheeled wagon stood near the primitive sheds for the animals and the ever-present strawstack. If the peasants were unusually superstitious, there would be dabs of blue paint on the wagon to keep the Evil Eye away. When the weather was nice there were usually children at play in the yard. Upon seeing a visitor they added their lusty shouts to the ominous barking of the dogs. They chased the dogs away from the gate by throwing sticks and stones at them, and at the same time warned the visitor to be on the alert. Far too often the dogs sneaked up behind to nip an ankle of the unsuspecting visitor.

The yards had few flowers, because chickens of a nondescript variety pecked freely throughout the premises. One or two scraggly trees, from which the children shook most of the fruit before it had time to ripen, stood in a corner wistfully seeking to give a touch of beauty to the scene. In the spring the blossoms of such trees made the village bright, but when the fruit and leaves were gone the bare, black skeletons of the trees fitted in only too well with the poverty and sternness of village life. Poor land, inefficiently tilled, contributed to this poverty. Although the peasants worked hard in their fields, they had little cash on hand after selling their crops and paying their debts. Home improvements were postponed from year to year, but the hard work kept on just the same.

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But some of the peasants who turned Communists were having their days of religious doubt. They asked quite frequently, "Can we be Communists and still believe in God?" They voluntarily sent their children to the priest's class in religion held in the schoolhouse. "And the Communist children know their lessons better than the children of the opposition," was the opinion of a member of the intelligentsia.

The ideas of many new converts to the Marxist doctrine had been rudely shaken the previous summer at the time of the church processional for rain. The drought had been devastating. Corn was drying up; pastures were turning brown. So a band of villagers, with some Communists who went along for old times' sake, accompanied the priest on a circuit of the fields. The boys carried the church relics and the priest walked faithfully along in his hot, black vestments. No rain came and the Communists thoroughly enjoyed scoffing at those who had started out with such bright hopes. Conditions grew worse and worse, so the religious leaders thought another processional in order. The whole performance was repeated, with Communists along again. This time the priest went up high on the mountainside, so as to include village properties not previously visited. His prayers were efficacious, for a shower which later turned to steady rain burst forth upon the band of villagers, wetting them to the skin before they could return to shelter in the village. The religious people thus had the last word when atheism was discussed.

The prevalent feeling of insecurity included more, however, than beliefs and basic attitudes about religion and politics. It stemmed also from the economic uncertainty which characterized the period. Always lurking in the peasant's consciousness was the fear that his holding, his precious acres, would be collectivized as was done in Russia. It mattered not to him that his farming was inefficiently done or that such inefficiency was no solution for the overpopulation which characterized his land. He wanted no part of a great impersonal *kolkhoz* where in the long run he would become a worker instead of an owner, or where he would work land which he could not call his own. That to him was serfdom; it was not freedom. And discussions of these topics trailed off into many beside-the-point objections, which

000 771 789 were formerly often taken from ancient coins. Under the cover of--Eastern, Greek Orthodox--Christianity many remnants were preserved of old conceptions of unmediated spirits, of the belief in elemental beings in nature (forest fairies, water spirits--coins are still thrown into the fountains in order to propitiate them, and so forth), and of spiritual forces that are everywhere effective and which are put in the service of magical ends. For example, children are touched with the rein of a horse if they have been frightened or become sick by another horse. The processions with the little rain men designed to banish the drought occur in Bulgaria just as much as they do in Rumania (see the Plate, Rumania); the rubbing of wood to produce fire in case of illnesses and epidemics occurs just as it does in Serbia (see the Plate, Serbia): a piece of linden wood is nailed to a tree stump and is rubbed together with another piece of wood in a sawing fashion (Figure 11). In Figure 14 the two worlds of the old emanatory belief, which hangs up plaited wheat ears, and of the Christian faith touch 769 upon each other. In the monastery of Trojan a kind of skull cult was maintained: On holidays the women search out their old relatives and friends among the skulls of the deceased monks, which have been supplied with an inscription of their name and a sign of the cross. The women then stick burning candles on the skulls and pray and meditate before them.

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/89: Illustrations./

/90/ The Dalmatian South Slavs

I.

000 1. Log cabin. 2. Conical hut 3. Hora dance. 4. Large

[See 1; Kantz, E1 Europe, cat. 116, p. 59a -- Analyst]

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Aromunes EH13
Bulgaria EE1

three or five fires, while the characteristic feature of the ritual which we have been considering is the passing between two fires and through a tunnel or hoop. There are examples nearer home which are probably of more value for comparison. Among these, it may be that the little that is known of the Mediterranean cult of the Kouretes, associated with thunder and claimed by the Greeks to be the protectors of cattle, will throw light on the important part played by the twin fire makers. On the other hand, one would have to consider the fire cults of the Scythians, Sarmatians and other peoples who were in contact with the Slavs, and of whose customs we know comparatively little. Trojanović also connects circular ploughing with the fire circle, but in doing so almost flatly contradicts what he had earlier written about ploughing. He mentions an instance of a shirt woven and made in a day, as part of the paraphernalia of a need fire ceremony, which may be compared with the cloth carried round a village described above. This looks like an illustration of how ritual tends to be transferred or generalised. Trojanović also says that 'in all probability all *zavetine* arise from the day on which live fire was first produced'.[1] There is no evidence at all for this. The *zavetine* refer to every kind of need or occasion, and their origins are often distinctly remembered.

Swinging and turning may be a cure derived from, or influenced by, a seasonal ceremonial of a more general order, or part of a specific cult. The few examples that I have been able to find, either of a seasonal (spring) rite, or a special healing rite, are confined to remote, generally mountainous, parts of Serbia, Bosnia and parts of Bulgaria, and occur amongst the Kucovlahs. I have thus had the impression that to-day swinging survives amongst the pastoral people. It is sometimes particularly associated with St George's Day and the popular explanation is that it promotes health, hastens marriage or birth, or is anti-febrile. At Vidin, on the Monday before St Theodor, the dogs are swung to prevent

[1] S. Trojanović, *Vatra*, p. 169.

113, 323, 462, 415, 354, 789 Bulgaria EE1

[For information pertaining to the production of pottery, ceramic utensils, earth ovens, by women in Bulgaria, and associated magical beliefs, see 3: Filipovic, E13 Balkan Peoples, category 116.]